1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
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601 are used (see terms 8, 9, 10, 22, 23, 24). The former is the
604 closer of the two relationships, and this can easily be correlated with the fact that in this matrilineal society descent is through the mother. The mother's brother accepts economic responsibilities for rites held during his nephew's and niece's infancy and youth, and they, when grown up, accept economic responsibilities towards their maternal uncle, assisting him in various undertakings and providing his mortuary feast. Between a man and his sister's children there is a warm personal relationship throughout life. Friendly obligations between a native and his father's sister also exist, but they are of less significance than those towards his mother's brother. When one member of the former relationship is dancing it is the privilege of the other one to hit the dancer on the back with white lime, and the dancer will then be obliged to give him a small gift, usually tobacco, after the dance is over.

601 The reciprocal term *yaya* used between grandparents and
603 grandchildren (see term 13) is one of the most widely extended ones. Real grandparents have duties at the birth of their grandchildren and contribute food to the feast when their daughter or daughter-in-law gives birth to a child. The relationship throughout life is an affectionate one.

551 A taboo on personal names exists in the *onga* relationship
607 (see term 16). A man cannot mention the personal name of his wife's brother nor a woman the personal name of her husband's sister. They usually refer to each other as the father or mother of so-and-so. But that is as far as the taboo goes. The two members in the relationship can work and talk together and be good friends.

In the *papa* relationship (see term 17) there is no such name taboo. A man calls his brother's wife and a woman her sister's husband by their own name, and the relationship is a friendly one. They are, of course, potential mates in the event of the death of their spouse.

601 The term Rang is affixed to designate a male, and Rung to designate a female.

582 Letatan is a bush village. The cross-cousin marriage is strongly
601 prohibited, but marriage with the daughter of the mother's brother's daughter, the wife's sister and the brother's widow is permissible. The names of the wife's mother, wife's brother, father's sister's daughter
[551] and mother's brother's daughter were avoided by the persons recorded in the pedigree.

The next pedigrees (2) were taken at Konnos, a village of bush
601 people. The following terms of relationship were used:—

Tamang.—Father; father's brother.

Nanga.—Mother; father's brother's wife; wife of mother's brother's son.

Nungu Sigik.—Son.

Nungu Inek.—Daughter.

Inasong.—Mother's brother's wife; husband's sister's son; wife of sister's son; husband's mother's brother.

Nambangit.—Mother's brother; father's sister's husband.

Noiang.—Sister's son; sister's daughter.

Kogup.—Mother's brother's son; father's sister's son.

Tang.—Son of mother's brother's son; brother; wife's sister; brother's wife; sister (woman speaking).

Ninugu.—Daughter of mother's brother's son; sister; brother (woman speaking).

Tagik.—Sister's husband; wife's brother.

Nungu Rumbu.—Wife.

Nunguru Masik.—Husband; sister's daughter's husband; daughter of the husband's sister's daughter.

Namugu.—Wife's father; daughter's husband; brother's daughter's husband; mother's brother's daughter's husband; wife's father's brother; wife's father's sister's son; husband of father's sister's daughter; son of wife's mother's brother.

Nungu Waru(e), Nungu Goko(y), or Evaru.—Wife's mother; daughter's husband (woman speaking); mother's brother's daughter; mother's brother's son; (woman speaking) father's sister's daughter; father's sister's son (woman speaking).

Tambugu.—Father's father; father's mother; mother's father; mother's mother; son's son; brother's daughter's son; son of father's sister's son; daughter of father's sister's son; daughter of mother's mother's brother's daughter.

Nangena.—Brother's wife (woman speaking); husband's sister.

3: Chinnery G, E-5 (1929) 1931 OM10 New Ireland OM10

Nimugu.—Father's sister; daughter of mother's brother's daughter. 601

Nenang.—Son's wife; husband's mother; husband's father.

Navàru.—Mother's brother's son (woman speaking).

Tangamuia.—Sister's daughter's daughter; mother's mother's brother.

In the pedigree it was noticed that the name of the mother's [551] brother's wife was avoided and also the wife's mother. Marriage with the mother's brother's daughter is definitely prohibited, but 582 marriage with the wife's sister or the brother's widow is allowed. There are probably other regulations in regard to marriage that I have not recorded. Before the mission became established, definite sex relations were permitted between the men and women of small groups, 837 who were described as being "friends" of one another.

The next pedigree was recorded at Kenobin, a few miles below 601 Konnos. These also are village people. The terms of relationship used are as follow:—

Tamang.—Father; father's brother; mother's sister's husband.

Nanga.—Mother; mother's sister; father's brother's wife.

Ungu Zigik.—Son; sister's daughter's husband; the husband of the husband's father's brother's daughter.

Guinek.—Daughter; the daughter of the husband's father's sister's daughter.

Inamong.—Mother's brother's wife; husband's sister's son; sister's son's wife; husband's mother's brother.

Tata or Nambangit.—Mother's brother; mother's father's brother's son (woman speaking).

Noiang.—Sister's son; sister's daughter; son of father's sister's son; daughter of father's brother's daughter; son of father's brother's daughter.

Pawugu.—Father's sister's son.

Guwaru.—Father's sister's daughter; wife's mother; daughter's husband (woman speaking).

Namugu.—Husband of father's sister's daughter; wife's father; daughter's husband.

Ninugu.—Wife of father's sister's son; sister; husband's sister's husband; sister's daughter's daughter.

Amuia.—Mother's mother's brother (woman speaking).

Tagik or Gurumasik.—Sister's husband; wife's brother.

Gurumasik.—Husband; husband of father's brother's daughter.

Guru Rumbu.—Wife.

Tang.—Father's brother's son; father's brother's son's wife.

Nangenz.—Husband's sister; brother's wife (woman speaking).

3:Chinnery G, E-5 (1929)1931 OM10 New Ireland OM10

551 During the taking of this pedigree the sister's name and her presence
593 were strongly avoided. Other terms avoided were the father's sister's daughter, father's sister's son's wife, the mother's brother's wife, the wife's mother, and a woman avoids her brother and his name; the wife's brother and the wife's father do not appear to be avoided.

837 In this village it was said that small groups of men and women
572 were friendly to one another even to the extent of exchanging wives. This is now dying out with the coming of mission influence. The last group of the kind consisted of the following men and their wives:—Langiaun (male), Sagarin (female); Lile (male), Lubun (female); Marangas (male), Kesiga (female); Eangulin (male), Narong (female). Each man had access to each woman, and the groups lived happily together. Marangas then went to work on the gold-fields leaving Kesiga with his group friend Eangulin. After a short time, Eangulin found he liked Kesiga better than his wife, Narong, so he gave Narong to the Luluai of the village, Lega—who did not belong to the group at all—and stole Kesiga. Narong afterwards died. When Marangas returned from the gold-fields, and found that Eangulin had stolen Kesiga and did not want to give her up, he was very angry, and withdrew from the group altogether, marrying another woman.
582 The group then broke up. It was stated in the village that marriage with the mother's brother's widow is allowed, but that marriage with the daughter of the father's sister's daughter is prohibited. There was one instance of marriage with the deceased wife's sister. I omitted an inquiry as to marriage with the daughter of the mother's brother's daughter.

601 The next pedigree was taken at Pinigindu, and the following relationship terms were recorded:—

Tamak.—Father; father's brother; mother's sister's husband.
Nanga.—Mother; father's brother's wife; mother's sister.
Emanda Karak.—Son.
Nimugu.—Father's sister; brother's son (woman speaking); father's sister's daughter's daughter.
Nak.—Father's sister's husband; wife's brother's son; husband of father's sister's daughter's daughter.
Tata.—Mother's brother.
Noiak.—Sister's son; sister's daughter.
Nasong.—Mother's brother's wife; husband's sister's son.
Koko.—Father's sister's daughter; mother's brother's son (woman speaking); daughter of father's sister's daughter's daughter.
Masikogup.—Father's sister's daughter's husband; wife's mother's brother's son.
Wepaguna or *Kogup.*—Mother's brother's son.